

1470.6.39

Order in Government :

THE

BRITISH PLAN.

A

P O E M.

Inscribed to His ROYAL HIGHNESS

THE

Prince of WALES.

Et prodeße volunt & delectare POETÆ. HORAT.

*Hoc est præcipue in cognitione rerum salubre & frugiferum, omnis te
exempli documenta in illustri posita monumento intueri: Inde tibi tuæque
reipublicæ, quod imitari capias; inde fœdum inceptu, fœdum exitu
quod vites. Liv. in his Preface.*

By a BRITISH SUBJECT.

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T O

His ROYAL HIGHNESS

T H E

P R I N C E

O F

W A L E S.

O T

The Royal Highness

THE

E D I L I P R



70

B B A M

A D D R E S S
TO
Sir Watkin Williams Wynne, Bart.

TH E Plan this Poem is drawn on may probably, please You, whatever may be the Fate of the Author in the Execution of it.

The Splendor of Prerogative and the Blessing of Privilege, the just, benign, and prudent Exercise of the one, and the modest and honest Enjoyment of the other, are recommended in the best Light the Poet could shew them. A Contempt for infamous and weak Measures, and a Desire of inculcating those of a better Complexion, must be his Apology for this Address; and You must forgive his making it thus publick: It is an honest Ambition he has a Fondness for, and what a wiser Man would be proud of.

Since all Mankind know what You are, he thinks it unnecessary to say any thing on that Head;

D E D I C A T I O N.

Head ; tho' could he find out a better Man,
the Publick would owe him largely for the Dis-
covery.

It is much easier for a Poet to make a good
Man his Patron, than to make his Patron a good
Man ; if he could effect the latter, he would
quit You for a Premier at any time, but on no
other Consideration.

He has a Right to wish You well without Im-
peachment even from Yourself. Good Wishes
are the cheapest Incense offered wise and honest
Men, and often more than they desire ; but when
sacrificed to the wicked Weak, however few, are
more than they deserve.

You would give the Poet infinite Satisfaction
if You believed him with as much Sincerity and
Truth, as You shew on all Occasions,

Sir WATKIN WILLIAM WYNNE's



Most humble Servant.

WHATEVER Schemes in *Politicks* arise,
Or weak, or odd, as Chance directs, or wise :
Tho' low Finesse and Caville may prevail,
Succeed ten thousand times, for once they fail :
Yet must all Ages with this Truth dispense,
The MEN OF HONOUR are the Men of Sense.
THESE are the Counsellors (*a*), who best advise,
Above Chicane and little Subtilties.
THESE urge ingenuous what Kings should be,
(*b*) To flatter—they conceive it *Infamy*.
Staunch Friends to VIRTUE, and strict Foes to *Vice*,
A happy Taste, an honest Prejudice !
Their Doctrines without Comment understood,
Secure their private in the publick Good.
(*c*) All private to the publick Welfare yields,
On this Foundation the true Patriot builds.

Various

(*a*) *Augustus* could never recover the Loss of *Agrippa* and *Mecenas*. So vast an Empire could not supply him with a Succession of Ministers equally able and honest.—*Adeo tot habenti hominum millia duos reparare difficile est!*—cæcæ sunt legiones, & protinus scriptæ : fracta classis, & intra paucos dies natavit nova : sævitum est in opera publica ignibus, surrexerunt meliora consumptis : totâ vitâ *Agrippæ* & *Mecenatis* vacuit locus.—*SENEC. de Benef.* l. 6. c. 82.

(*b*) *Dionysius*, idly fond of his own Poems, committed *Polyxenus* for judging too freely of them. However *Polyxenus*, enlarged at the Intercession of the whole Court, was invited to dine with *Dionysius*, who again consults him on his best Poetical Pieces. *Polyxenus* thereupon, in a serious tho' humorous Tone, called out, *Carry me to the Mines*, the Goal he before was confined in ; but *Dionysius* laugh'd it off. *Polyxenus*'s Friends, apprehending this Freedom would ruin him, advised him to be more complaisant ; that speaking the Language of Princes and Dissimulation were essential Qualifications for those, that went to Court. He promised them, his Answers should be agreeable to *Dionysius* and Truth. The Tyrant afterwards read a mournful Poem to him, and asked his Opinion of it. *Polyxenus* answered,

which implies as well mournful things that inspire Compassion, as those that are mean and defective. The Tyrant took it in the most favourable Sense, and *Polyxenus* was at ease. What the Flatterer says is a Lye, and he knows it to be so. Truth destroys his Scheme, and every thing he says to aggrandize his Patron, adds to his Infamy. The Flatterer and Flattered admit there are Beauties in Virtue, or this would not assign them, or that receive them well : In short, they are in moral Commerce what the Hypocrite is in Religion ; they all pay Compliments to a System they have not Spirit to pursue. So subtilly insinuating is Flattery, that *Demosthenes* was not Proof against it, tho' clearly so against the Bribes of *Philip*.

(*c*) *Aristide*, just before the Battle of Salamis, went to *Themistocles*'s Tent, and address'd him, *If we are wise, Themistocles, we shall lay aside all idle and childish Debate, which has set us at Variance, and by a noble and useful Emulation strive, who shall take most Pains in serving our Country ; You in the Duty of a good and discreet Officer, and I by obeying and affording you with my Person and Advice.* The Athenians would lay aside all private Feuds, when the publick Good required their Attention ; even their Ambition, that

Various Opinions start in all free States,
 (Sure Marks of Freedom) and raise warm Debates.
 No Minister in *Britain* dare impeach
 Freedom o' th' Press, and Privilege of Speech.
 Hence what is right, and what is wrong we know,
 Reason decides, best Standard here below.

The Wise from Opposition prove their Strength,
 Yet check its running out too great a Length.
 They Party-warmth with Justice reconcile,
 Since (d) Parties are the Guardians of this Isle.
 Excess, 'tis granted, into Phrenzy grows,
 And *Britain* such Excess too often knows.
 Kingdoms, in Justice founded, firmest stand,
 Can fear no Parties, and must all command.
 Effects malign arise from noblest Cause,
 The Bigot Arguments from Scripture draws:

quickest and strongest Passion, yielded to the Necessities of State, and the Interest of their Country. The Grecians were never affected with the Misfortunes of their Country, with regard only to their private Interest, they considered themselves as Parts of a greater Body, the State: Their Children early imbib'd this happy Notion, *that their Country was their common Mother*: LIBERTY was their vital Principle, wise, temperate, and subservient to Laws. To prefer publick Good to every other Consideration, and to sacrifice every Valuable in Life to obtain it, are the distinguishing Marks of a GREAT WISE MAN. Patria rem unusquisque non suam augere properabat:—pauperque in divite, quam dives in paupere imperio versari malebat. *Val. Max. I. 4. c. 4.* 'Twas Aristide's Ambition not to rule in *Athens*, but to make *Athens* rule. *Aristides* and *Themistocles*, *Cimon* and *Pericles*, all willingly sa-

crificed their private Quarrels to the Good of the Publick. The banished Damaratus sent Sparta early Intelligence of Xerxes's Preparations to invade her, all the Favours Xerxes shewed him could not remove his Regard for his COUNTRY. Amicior PATRIÆ post fugam, quam regi post beneficia. *Justin.* Nati estis ut bona malaque veftra ad rem publicam pertinent.

(d) Tho' Tacitus well observes, dum singuli pugnant, universi vincuntur, yet a well-regulated Opposition is an essential Support to Government. *Agelias* connived at Ambition and Strife in the Commonwealth; for he thought Contention and Emulation among great Men were Spurs to Virtue. In this Light Homer describes Agamemnon rejoicing to see *Achilles* and *Ulysses* at high Words, as available to the Good of the common Cause. Our Spirits would droop, if not enliven'd by Opposition. Parties are a proper Check one each other.



The Rake from Plenty justifies Excess,
 That Vines bear Grapes in vain, wou'd Men drink less : HA
 That Tastes luxurious are indulg'd by Heav'n,
 From all the lavish Delicacies giv'n. s b midro - N baA
 Shall such false Reas'ning sanctify th' Abuse ? — N'orT
 False Reas'ning just to Men of narrow Views.
 All, all in a subordinate Degree
 Are Blessings granted us by Heav'n's Decree : d s wood off H
 Warmth nourishes what wou'd be scorch'd by Fire, mid soB
 Zeal gives us Spirits, but grows mad in Ire : W
 Prudence Excess of any kind decries,
 A modest Plenty Nature satisfies.
 Fewer your Dishes, and less full your Bowls,
 Give all Redundancy to needy Souls.
 Hence you will find that Nature's Fruits and Plants
 Are wisely all proportion'd to our Wants.
 How cramm'd your Wardrobe at a vast Expence !
 Suppose the Naked should be cloath'd from thence ;
 Would you or Want or Inconvenience see,
 Should you reduce vain Superfluity ?
 The Man, to whom much Plenty is assign'd,
 Has Heav'n's Deposite to relieve Mankind.
 Too far, 'tis said, may LIBERTY extend,
 A Fault so rare how dangerous to mend ?
 Can LIBERTY, while *W*—le rules the State,
 Into Licentiousness degenerate ?
 What---shall his Fears subsist, and Troops in Pay ? ---
 Can't Squadrons frighten LIBERTY away ?
 Still shall the pension'd Tools of Pow'r alledge,
 Britain abounds too much in Privilege ?

Lawyers and Priests assert it in Debate,
All Courts appoint their Judges, and translate.
Fix him Archbishop, Sh--l--ck's good and great;
And W---s confirm'd a Chief condemns the Cheat.
Tho' W---s has ransack'd all the little Arts,
With vast Finesse and exquisite keen Parts;
Yet shrewd from Nature, from Reflection cool,
He knows a Knave in Judgment is a Fool.
See him preside, ye Puisne's, and excell,
Whoever copies there, must copy well.
Heav'n give him Virtue equal to his Sense,
To punish Guilt, and shelter Innocence.
When Justice speaks the Wisdom of his Thoughts,
Then must He shine, and we forget his Faults.

LET Smalbrooke start, and Benson have his Fears,
Sh--l--ck shall plunge at once o'er Head and Ears,
Argue the Freeman Slave, the Slave quite free,
From being dependent, Independency.
A temporizing B---p who can bear?
How antichristian such a Character!

Survey we further the most r - - v - - d B - - ch,
Some dote on Pelf and others on a Wench.
See yet (has Decency Mankind forsook?)
A B---p, bless us! rais'd from Pastry-cook.
Peace to the Trade—but that the rev'rend P---r
Should prostitute himself a Pamphleteer:
'Too sure Prognostic this, the Times are bad,
When P---rs be-m---tr---d run Translation-mad.
H---dl---y can write,—who doubts his Fund of Senfe?
State Facts, he forms the subtlest Consequence.

W—le

Walpole
W—le mis-stated, (e) H—dl—y was intrapp'd,
What (f) Pile can stand when its Foundation's fapp'd?
But tell us truly, we'll believe thee, B—n,
Had you been Bangor, would you've dropp'd your Pen?

Priests, guard your Flocks, reclaim the Hypocrite,
Visit the Sick, relieve the Poor, — then write :
Write Sermons, past'ral Letters, what you will,
In Pamphlets ne'er betray your Want of Skill.
Let *Hough* and *Benson* teach you how to live,
Their Plan is orthodox and primitive.

*Abney
Lloyd*
Knowledge and Front are useful Requisites,
That well supports the (g) Passion, this excites.
Yield, *A--y*, yield, however rank thy Pride,
To the bold matchless Confidence of *Ll-d*.
Such Merit soon, nor vain is my Belief,
(And thou a Puisne still) shall raise him Chief.
Nor Truth, nor Justice once obstruct his Way,
He dares assert what *S—ge* would blush to say :
That (h) Guards to marr Elections should advance,
Or the poor Courtier has not common Chance :
Rights must be crush'd, and Freemen kept in awe,
Necessity and *W—le* have no Law.

What

(e) He enter'd the List some Years since as political Champion for the *Minister*; but Facts being mis-stated, the Craftsman took Advantage of them, and foiled him. *H—dl—y* on this powted and threw away his Weapons, determined never to reassume them; but he was Bishop of *W—r* at this time.

(f) Truth must be the Foundation of every

Argument, otherwise there can be no lasting Superstructure.

(g) As Ambition, Emulation, or Avarice.

(h) His Speech on the *Westminster Petition* justified these Instances in the *Westminster Election*: he called the fending for the Troops an *Act of Necessity*, and Necessity had no Law.

What a Contrast to these was honest Price! He scorn'd Obeysance servile, or Disguise. With decent Zeal Court-evils he eschew'd, And all Preferment by right Tracks purſu'd. A faithful Advocate, in Judgment just, Discharg'd his Duty here, and there his Trust. To PRIVILEGE could proper Sanction give, And brighten by Restraint (*i*) Prerogative. Such Men advanc'd, gave Credit to an Age, And in some Measure made Amends for —.

Poet

His Station would Fazakerley exchange
For R—r's Hopes, or thoſe of modest S—ge ?
In every Scene Fazakerley steps forth,
Unrival'd, or in Judgment, or in Worth.
In every Scheme he has the upright End,
Spirit to blame, and Virtue to commend.
All Britain's Foes, all Britain's Friends are his,
The modern M — r's Antithesis.

Hear Murray's oratorial Energy,
It breathes the Life and Soul of LIBERTY.
Such Flowers of Wit, such Grace of Eloquence,
Charms of Address, and Dignity of Sense,
Made Slaves repine, and Ministers relent,
Nay (wondrous!) a P——r almost repent.
Long may such happy Talents, such high Parts,
Fly all Contagion, and defy all Arts.

Genius

(*i*) The Laws qualify and restrain Prerogative. Our Kings may do all the good Offices they can, but not the Mischief. Laws put no Negative on their Virtues, only on their Vices. Privileges are the Birth-right of Britons, and ascertained, secured, and distinguished by the same Laws.

Genius of *Britain* ! Oh thy Sons inspire
With wise Precaution, and with Patriot-Fire !

Let Patriot-Fire preserve them steady, just,
And wise Precaution teach them whom to trust.

Precaution always must preserve a State,
And always must attend the Fortunate.
The able Statesman keeps a watchful Eye,
Bless'd with a cool judicious Jealousy.

(k) Suspicions scrutinize the Book of Fate,
Security's the Bane of every State.

Hopes of acquiring, Fears of losing Ground,
In State the grand Preservatives are found ;

(l) Awake from deep lethargick Dreams the Mind,
And with new Life invigorate Mankind.

The Prudent every Avenue secure,
All Indolence discard, Fatigue endure :
Nor deaf to Truth they frequently believe:
No idle Tales their (m) Confidence deceive.
They know their Duty, and Excess restrain,
And guide their Passion with the strictest Rein.

Should

(k) Demosthenes tells the Athenians, that Nature surrounds the City with a common Bulwark,— which covers them on all Sides, and provides for the Security of States: and what is this Bulwark? — Diffidence. The putting an end to the Trojan War is assign'd to the Caution and Prudence of Ulysses; Itaque Homerus non Ajacem nec Achillem, sed Ulyssen appellavit Μολιστον. Tull. ep. fam. 1. 10. Justin says, Res Hannibalem non diu latuit, virum ad prospicienda cavendaque pericula peritum: nec minus in secundis adversa, in adversis secunda cogitantem. Had the Romans given a good Look out, their Gratitude would not have

been engaged to make their Geese such high Compliments for saving the Capitol. Tacitus observes, Non sine usu fuerit introspicere illa primo aspectu levia, ex quis magnarum læpe rerum motus oriuntur. L. 4. c. 32.

(l) Demosthenes condemned the Athenians for their Indolence, and makes it one of the two principal Causes of their Ruin. He complains, they were not to be rouzed out of their Lethargy, for Philip's Gold had lulled them into an imaginary Security. Philip. 3.²

(m) Pericles spernendis rumoribus validus. Tacit.

Should Passion set a Prince's Warmth on Fire ;
 They reason first, that failing, they retire.
 Should Passion rage beyond the Bounds of Laws,
 Tenacious of their Rights, they dare oppose.

(n) Passion, malignant Fever of the Mind,
 Exposes Fools, and makes the Wifest blind :
 Destroys Reflection, banishes all Thought,
 Rewards no Merit, and corrects no Fault :
 Without Distinction Truth and Falshood blends,
 Passes o'er Guilt, and Innocence offends :
 No Consequence consults, no Reason weighs,
 But madly against Friends or Foes inveighs :
 Mistakes its proper End, and Time, and Place,
 And knows nor Use of Pow'r, nor Act of Grace.

(o) An Act of Grace, from heav'nly Fountains springs,
 The brightest Ray, the Majesty of Kings.
 Tho' Kings by wholesome Punishments excel,
 When Subjects highly against Law rebel :
 Tho' frequent Pardons are with Justice blam'd,
 Yet Acts of Grace have frequently reclaim'd.

Or

(n) What Remorse had *Alexander* after he had killed *Clytus* ! Posteaque ira mente decesserat, etiamque ebrietate discussa magnitudinem sceleris serâ aestimatione pensavit. He had really killed himself with the Partizan he murdered *Clytus* with, had his Guards not prevented him. Fulmen est, ubi cum potestate habitat iracundia. *Publ. Syr. Justin* says of *Clearchus*, in *Annal.* 75. Cupidine severitatis in his etiam, qua rite faceret, acerbus. In what a contrary Light has *Tacitus* set *Agricolas* ! Pro variis temporibus ac negotiis severus & comis ; nec illi, quod est rarissimum, aut facilitas auctoritatem, aut severitas amorem diminuit. To con-

clude, what *Seneca* says of *Alexander* is very apposite : Victor tot regum atque populorum succubuit : id enim egerat, ut omnia potius haberet in potestate, quam affectus, imperare sibi maximum imperium est. Epist. 113.

(o) *Titus Vespasian*, recollecting he had not that Day done any Man a good Office, cry'd out, *Diem perdidii*. *Cicerio* says this of *Cyrus*, Cujus summo in imperio nemo unquam verbum ullum asperius audivit, in Epist. 2. ad Quint. fratr. *Sertorius* is represented munificent in rewarding Merit, and merciful in punishing Offences.

Or Pains, or Pardon, practis'd in th' Extreme,
Become an Ideot or a Tyrant-scheme.
When on improper Objects they're misplac'd,
'Tis JUSTICE tortur'd, or 'tis GRACE disgrac'd.

Have Kings their Privy Councils to advise ?
(p) Safety results, when Men consult the Wise.
Suppose them fierce in Battle, prone to fight,
And Councils urge a (q) War, — is that not right ?
Suppose Conventions recommended - - these,
When honourably made, fix Kings in Peace.
Where various Arguments are thoroughly scann'd,
Kings may resolve, and with Success command.
Half-politicians see this Truth with Ease,
Who can compel by War may live in Peace :
In honourable Peace : - - its Fruits enjoy,
Assist Allies, or Enemies annoy.

All States to trading Kingdoms are Allies,
The Indolent and Wealthy, Weak and Wise.
When Commerce, Faith, or Nature recommends
Proper (r) Confed'rates, each on all depends.
United, they've their common Friend or Foe :
This from their mutual Exigence must flow :

And

(p) These were the Sentiments of Hesiod, *Opera & Dies*, v. 293. *Cic. pro Client.* p. 84. *Tit. Liv.* l. 22. p. 19. Sæpe ego audivi, milites, eum primum esse virum, qui ipse consulat quid in rem sit; secundum eum, qui bene monenti obediatur: qui nec ipse consulere, aut alteri parere sciatur, eum extremi ingenii esse. — If he that hateth Reproof is foolish, what must he be who contemns Advice ?

(q) Non times bella, non provocas. *Plin.*
(r) Non exercitus, neque thesauri praefidia regnisunt, verum AMICI: quos neque armis cogere, nec auto parare queas, officio & fide pariuntur. Quis autem amicior quam frater fratri? aut quem alienum amicum invenies, si tuis hostis fueris? *Sallust.*

And (S) Nations, thus cemented and ally'd,
 Have hostile Force and Stratagem defy'd.
 Unhappy Britain! — View the States around!
 The Bourbon-pow'r how universal found!
 How rais'd! - - tremendous rais'd thy Enemy!
 All Europe arming, - - and not one Ally!
 Yet pension'd Tools and the Arch-favourite
 Cry out aloud, - - All Parties must unite.
 ALL PARTIES MUST UNITE, AND SENATES KNOW,
 From what dire Fountains our Misfortunes flow.
 Be lost no Moment, squander'd no Supply,
 Attack, - - and we surprize the Enemy.
 To Indolence we all Misfortunes owe,
 Hence ev'n the Spaniard is an active Foe.

Bolton

W - - le! th' impartial Muse surveys your Foes,
 They are not deem'd all Angels that oppose.
 To disarm B--lt--n was not worth your while,
 But bravely ventur'd to discharge ARGYLE.
 ARGYLE command! - - Why? -- what is his Pretence?
 Merit? -- long Service? - - Courts with these dispense.
 Shall he command one Corps, who dares oppose?
The modern Hero more Submission shews.
 He knows, from whence thy ev'ry Error springs,
 From his Experience and his Sense of Things:

How

(S) The good Policy of the Grecians subsisted even amidst their publick Games. All their Commonwealths, however separated by Distance of Situation, or Diversity of Interest, met annually together, and in their Diversions and Entertainments allied themselves more strictly, appriz'd each other of their mutual Strength, animated each other against the common Enemy of their LIBERTIES, and made up all Differences among themselves by the impartial Mediation of some State in Alliance with them. Thus united, they

were a great and formidable Body, and were preserved by the same Sentiments and Zeal for LIBERTY; till Ambition, and its inseparable Attendant Corruption broke in upon them, disconcerted their Union, and intirely destroyed them. While the grand Alliance subsisted, the Balance of Europe was preserved, but the Dissolution of the one was the Destruction of the other. Now the House of Bourbon directs all the Cabinets and Camps of the Continent of Europe.

How to raise Troops, and (strange to this our Age!)
 Where -- against whom, when rais'd, they should engage.
 But should, you'll say, his Credit hence subfist?
 The strongest Reasons for his being dismiss'd.

Honour is lost, and Worth in vain contends,
 Where Virtue droops, and *Fraud has pension'd Friends.*
 Could Reason move, and Arguments convince,
Britain were bless'd, and fix'd secure her Prince.
 But what can be that stupid Nation's Fate,
 Where **CHESTERFIELD** in vain adorns Debate?

Whoe'er oppose from Avarice or Spite,
 The Motive's wrong, the Consequence tho' right.
 Who would succeed the Minister in Post,
They poor Ambition, but no Virtue boast.
 What a Grimace is *C—t's Prejudice!*
Is he a Patriot? — Courtiers know his Price.
Is he ambitious? — to be what? — in Pay?
A Pr—r-tool from a late Cast-away?
 Behold the End of *all his Eloquence! —*
 How shocking such Abuse of Sterling Sense!
 Knowledge may charm, but Virtue must controul,
THAT without this is Body without Soul.
 Where *Schemes are base*, can Eloquence be strong?
 It proves, we can be right, that we are wrong.

When th' *Atheist* Incense to God's Altar brings,
 Then *Cassius* shall be thought a Friend to Kings.
 Let brilliant Diamonds adorn their Crowns,
 To *Cassius* they're all paltry *Bristol-stones.*

Cast away

Affign

Assign him then the Character you ought ;
 Let him a true Republican be thought.

Tho' *Furio's* rapid Zeal may be approv'd,
 I hear some Transports from him, quite unmov'd.
 Youth, be advis'd ! correct your Fav'rite-plan !
 Be *W-le's* Schemes your Mark, and less the Man.
 Not that the Man or Measures are approv'd,
 Let these be censur'd, and the Man remov'd.
 Be it agreed enormous his Offence,
 From wilful Crimes, and crim'nal (*t*) Want of Sense.
 Grant, he has done ten Thousand Things amiss :
 Shall Senators debate stark-mad for this ?
 Passion and Zeal from diff'rent Causes move,
 True Honour raises THIS, but *that* Self-love.
 Observe the Decency of happy *Pit*,
 His Manner calm and delicate his Wit :
 When he unravel's any Breach of Trust,
 His Censure's poignant, and his Satire just.

Wits and Buffoons may rally as they please,
 And subtle Casuists smart Objections raiſe :
 Let *Courtiers*, *Advocates for Royal Will*,
 Torture Distinction with *Fineſſe* and Skill :

Publish

(*t*) It is in private Life a monstrous Imprudence to engage in any Province, we have not Capacity to execute with Credit and Success ; but in publick Affairs it is more extraordinary, as these are more important and extensive than those, and consequently the Crime of Mismanagement is more aggravated. Here we should call in Men of Knowledge and Integrity, whose Assistance we

should always ask, and whose Direction and Advice we shou'd always pursue. Such a Conduct, instead of exposing, would be a high Recommendation of ourselves. It would convince the World we had Modesty to acknowledge our Insufficiency, and that we had Honour enough not to suffer the Publick to be injured by it.

Publish and boast their variegated Plan :
 These have been Rules, since social Life began :
 Maxims by all judicious Men receiv'd,
Scepticks admit them, Atheists have believ'd.

ORDER IN GOVERNMENT is surely right,
 Kings to preside, and Subjects to submit.
 LAWS are the common Cement of us all,
 By them must King and Subject stand or fall.
 Kings are not Monarchs on the *British Throne*,
 And we have Rights, we justly claim our own.
 Where (*u*) LAWS to Kings Prerogatives assign,
 THOSE to known Bounds the Regal Pow'r confine.
 Where LAWS to Subjects PRIVILEGES give,
 They're independent of Prerogative.
 Our Kings have all, a (*x*) virtuous Soul desires,
 And Subjects all, that (*y*) LIBERTY inspires.
 This is the CONSTITUTION *B R I T O N S* boast. --
 Should such a CONSTITUTION, Sire, be lost ?
 You must conclude him a besotted Slave,
Abandon'd Creature, or infernal Knave,
Who such a FINISH'D SYSTEM (*z*) ridicules,
Who dares divert you from these SACRED RULES.

The

(*u*) Our Kings having Prerogatives, is a Demonstration they are not arbitrary. It would be absurd to assign them certain Instances of Power, if they could act at large and without Controul. For example, Would the Executive Power be a distinct Prerogative in the Crown, if the Legislative was lodged there? The *Perfian Courtiers*, surprized a King should suffer himself to be banished, asked *Damaratus*, how he could submit to such a Sentence? he answered them, because the LAWS are more powerful than Kings in *Sparta*. *Minos*, who was the Image of his Precepts, said, the King can do every thing over the People, but the LAW

every thing over him. Our Kings in *Britain* are not Monarchs, they have not the sole Power: the supreme Power here is the Legislative.

(*x*) *Henry the Fourth of France*, when reproached for the little Interest he had at *Rochele*, said, *I do in that Town what I please, by doing only what I ought.*

(*y*) While the *British Constitution* is preserved, the Subject will have no Reason to think himself abridg'd in his LIBERTY.

(*z*) *Nimium risus pretium est, si probitatis impendio constat.* *Quintil.* 1. 6. c. 3.

The Ballance, held politically nice,
Proves both the Conduct and Machin'ry wise.

All Pow'r wherever lodg'd, and all Command,
By LAW should be created and restrain'd.
Who use illicit (a) Force must be betray'd,
By LAW who (b) govern will be best obey'd.
MANKIND were never born for Kings Caprice,
Nor were their RIGHTS design'd for Sacrifice.
Nations to Tyrants may submit through Fear ;
Shall it be thence inferr'd they're (c) popular ?
(d) Tyrants, who arrogate a Royal Name,
May live to (e) Triumph, but must die to FAME.

They

(a) Plutarch remarks, He that can do what he will, is in Danger of doing what he ought not. Suitable to the Cruelty of the Governor is the Hatred of the Subject ; and suitable to the Hatred of the Subject is the Jealousy of the Governor.

(b) The Government of a good Prince resembles that of a Husband over a Wife, and is the Dominion of Reason over Appetite ; or that of a Father over his Children, and is the Authority one Freeman has over another by Nature ; and yet the Laws in each Case prevent Excess and Violence.

(c) No Man willingly pays Obedience to one who is regardless of his Life and Welfare, but a Madman.

(d) Tyranny is an Usurpation of Power, and a violent Government, whose Object of Regard is the Pleasure of the Governor, not the Good of the Governed. It is the more intolerably unjust, because the INNOCENT and GUILTY, the MAN OF HONOUR and Sycophant, the PATRIOT and the COURIER, are in equal Degree of Distress and Punishment ; it is universal Oppression. Extending the Prerogative is an Incroachment on Privilege, and a Violence to the Subject. Id in summa fortunâ validius, quod æquius : & sua retinere private domûs, de alienis certare regiam laudem esse. Tacit. Annal. l. 25. c. 1. Suppose a Subject should offend against the Prerogative, his Punishment is, that he be cut off the Face of the

Earth. Would not a little Reflection then reconcile a King to the Power the Law gives him ? The Fate of Alexander of PHORE was a severe, tho' in History called a proper Punishment for his Tyranny. The Feast of Damocles is a Picture of a Tyrant's Disquietude. He must be very mad or weak that would be one, if Justin describes him properly. Si recludantur tyrannorum mentes, posse afsipi lanitatis & ictus ; quando ut corpora verberibus, ita saevitiâ, libidine, malis consultis animus dilaceraretur. Horace calls Cato's —nobile lethum, L. 1. Ode 12. Qui violentas manus sibi intulit, ne vultum tyranni aspiceret, says Cicero ; lest his Eyes might behold the thing that was evil. Diogenes was called, LIBERTATIS, JUSTITIAE, Legum exitium. Senec. de Consol. ad Marc. c. 17.

(e) Sir W. Raleigh calls Triumph a barbarous Gratification of a Victor's Pride, and a haughty Fierceness of Disposition, to perpetuate the Misfortunes and Slavery of Persons just before free, and often eminent for Courage, Honour and Virtue. Marcellus griev'd to see the famous Syracuse reduced to Milery, and even in the Joy of Victory, could not refrain from Tears ; he chose the Ovation Triumph, which was quiet and joyful, before the martial and terrible, on the Reduction of Sicily. Pompey would not lead Tigranes King of Armenia in Triumph, but would rather make him a Confederate of the Romans ; thus preferring perpetual Honour to one Day's Glory.

*They Riches and Dominions vainly vaunt,
Perpetual Terrors their Reflections haunt.
From Prince to Prince Dominions often pass,
And Millions unemploy'd are sordid Trash.*

Kings a most happy Judgment exercise,
When they (*f*) distinguish Truth from Artifice.
When they paternally (*g*) Indulgence shew,
How cheerful vast (*b*) Supplies from *Britons* flow?
Subjects their Pow'r, tho' Slaves their Troops increase,
Their Strength is in the People's Franchises.
Th' Affections (*i*) of the Subject best are known,
The Riches and firm Basis of a Throne.
REASON consulted, these great Truths explain,
And Kings, what **REASON** dictates, shou'd maintain.

REASON, the first-rate Attribute of Man,
Parent of Thought, forms every finish'd Plan:
The Divine Image, and the heav'nly Ray,
That first inspir'd with Life terrestrial Clay.
In blooming Youth SHE propagates high (*k*) Grace,
And gives strong Beauty to the wrinkled Face.
Without HER, all Ideas of the Mind
Are shapeless Phantoms, Eloquence but Wind.

By

(*f*) Socrates hanc summam dixit esse sapientiam, bonaque malaque distinguere. *Senec. Ep. 71.*

(*g*) Tully calls it, Artificium benevolentiae colligendae. *Ep. 1. ad Quin. Fra.*

(*b*) The late Queen was a Proof of it, when she gave 100,000*l.* a Year, out of a civil List, that did not produce much above 500,000*l.* neat, toward the Expences of the War. I've heard of no such Instance since.

(*i*) Quod tutius est imperium, quam illud,

quod amore & caritate munitur? Qui securior quam rex ille, quem non metuant, sed cui metuant subditi. *Senec. de regno. Nicocles* could say with Truth, that no Citizen could charge him with having wronged him in any one Instance; but he had the Satisfaction of knowing, that he had enriched many of them with an unsparing Hand.

(*k*) Gratior & pulchro veniens è corpore virtus. *Virgil. Æneid. 5.*

By HER the rugged Paths of Life are smooth'd,
 Distress is comforted, Affliction sooth'd :
 Pains are supported, Tyrants are despis'd,
 Kingdoms are form'd, and Nature methodiz'd.
 REASON, th' Analysis of Good and Ill,
 Refines our Taste, and rarefies our Will:
 Enervates the vain Force of little Arts,
 Enlarges and establishes all Hearts.
 Sight to the Blind, a Soul to ev'ry Sense,
 Directs the Subject best, best guides the Prince :
 Error dispells, annihilates low Wit,
 Explains and reconciles THE SACRED WRIT.
 Guardian of Faith, and Fountain of our Hope,
 Debauch'd by Wharton, and enjoy'd by (l) Pope.
 In (m) Newton's Principles HER Heights surprize :
 Through (n) Halley's Telescope SHE kens the Skies.
 BRIGHT EMANATION OF TH' ETERNAL MIND,
 (o) A lucid Essence in our Souls enshrin'd.
 Not shock'd by Doubts, at all Events prepar'd,
 Virtue HER Choice, OMNIPOTENCE HER Guard,
 HER Guide OMNISCIENCE, and to HEAVEN HER Flight,
 SHE communes with PERFECTION INFINITE.

Cæsar

(l) His Essays on Criticism, and his Ethic Epistles, are so many Bodies of Reason. Let his Enemies vainly endeavour to detract from his Merit, and pay Compliments to Power in that Shape, I would not exchange (without the least Affectation of Humility) his Knowledge for their Dominion, were it in my Choice: What he may be, retired into private Life, 'tis my Misfortune not to know; but I think it impossible he can fail shining there with most delicate and elegant Simplicity.

(m) His Principles will be an eternal Monument of his Reason.

(n) Another Prodigy of Reason, constantly exercis'd for sixty odd Years in the Study of Philosophy, wherein he has made Discoveries that are more honourable infinitely to his Country than the Returns and Rewards he has received for them, and are and will be always the Admiration of all the Learned.

(o) A lucid Body in Philosophy is what emits Light.

(p) *Cæsar* had Virtues well became a Prince,
 In Arms excell'd, excell'd in Eloquence.
 His Wisdom admirable Precepts yield
 To Monarchs in the Cabinet or Field.
 He taught Historians the best Way to (q) write,
 Kings to command, and (r) *Captains* when to fight.
 In War, in Peace how resolute, how calm !
 He grasp'd the Laurel, and secur'd the Palm.
 In distant Worlds he crush'd the Foes of *Rome*,
 Dreaded abroad, not (s) *insolent at home*.
 Friendship in all its bright Extent he knew,
 Friendship, a Virtue of the private Few.
 By gen'rous Methods (mean ones he disdain'd)
 He serv'd his Friends, his Enemies he gain'd.
 Dreadful in War, as in Compassion brave,
 He march'd, he fought, he conquer'd, *he forgave* :
 (t) *Forgave* the most invet'rate Enemy,
 E'en in the Transport of a Victory :

D

Nay

(p) C. Cæsar si foro tantum vacasset, non alias ex nostris contra Ciceronem nominaretur. Tantum in eo vis est, id acumen, ea concitatio, ut eum eodem animo dixisse, quo bellavit, appareat. *Quintil.* l. 10. c. 1. Ad hanc elegantiam verborum Latinorum (quæ etiam si orator non sis, & sis ingenuus civis Romanus tamen necessaria es) adjungit illa oratoria ornamenta dicendi. *Tully to Brutus*, n. 261. when he talks of *Cæsar*.

(q) *Plutarch* said, *Cæsar* left the best Book a Soldier or Poet could read.

(r) A modern Title for a great Man in Arms, and corresponds with that given *Aeneas* by *Virgil*, when he regaled *Dido* in the Cave or Grotto ; whence it's presum'd our present Fondness for them arises. *Philip* was glad to hear his Subjects call his Son *Alexander* their King, and himself their Captain. So far was he from being jea-

lous of his Successor ; a Failing too frequent amongit Princes.

(s) *Plato* advised *Dionysius* not to be insolent or austere. Good-nature and Affability are successful Recommendations to those we have any Commerce with. Haughtiness keeps People so at a Distance, that a Man passes away his Time in Solitude, tho' surrounded with a Croud, but never will ingratiate any Man with a free and judicious People.

(t) *Tully pro Marcello* tells *Cæsar* : Domuisti gentes immanitate barbaras, multitudine innumera-biles, locis infinitas, omni copiarum genere abundantes. Sed tamen ea viciisti, quæ & naturam & conditionem, ut vinci possent, habebant. Nulla enim est tanta vis, tanta copia, quæ non ferro & viribus debilitari frangique possit. Verum animal vincere, iracundiam cohibere, victoriam tem-

Nay more, into strict Confidence could take,
 Tho' *Rome* in Height of Glory was the Stake.
 Yet in his harsh Catastrophe you see
 Strong Efforts of expiring LIBERTY.
 Tho' *Cæsar* pardon'd all, humanely, (u) mild,
 Tho' to his Banners *Rome* was reconcil'd:
 Tho' *Cæsar's* Virtues *Brutus*-self had won,
 Tho' *Cæsar* had adopted him his Son:
 Tho' high Ambition was his only Vice,
Cæsar by *Brutus* fell a Sacrifice:
 A Sacrifice he fell, for *Rome* too late,
 In the Convulsions of her falling State.
 So Fate ordain'd—how just the Victor's Doom!
 He scarce surviv'd the Liberty of *Rome*.

Sons of Ambition! such was *Cæsar's* Fate:
 Thus private Friendship yields to publick Hate.
 How weak is Force, how strong AUTHORITY!
 Slaves stoop to that, but THIS commands the Free.
 (x) Force may usurp and keep Mankind in awe,
 AUTHORITY is sanctify'd by LAW.

Let

temperare, adversarium nobilitate, ingenio, virtute
 praeflantem, non modo extollere jacentem, sed e-
 tiam amplificare ejus pristinam dignitatem: Hæc
 qui faciat, non ego eum cum summis viris compare,
 sed simillimum Diis judico. And again he adds:
 Itaque C. Cæsar, bellicæ tuæ laudes celebrabun-
 tur illæ non solum nostris, sed omnium gentium
 litteris atque linguis; neque unquam ulla ætas de
 tuis laudibus conticeset: at vero cum aliquid clem-
 menter, mansuetè, justè, moderatè, sapienter fact-
 um, in iracundia præsertim, quæ est inimica con-
 flatio; & in victoria, quæ natura insolens & superba
 est aut audimus & legimus, quo studio incendimur,

non modo in gestis rebus, sed etiam in fictis, ut
 eos sepe, quos nunquam vidimus, diligamus!
 Idem pro Marcello, n. 4. 10.

(u) Plutarch assigns his Gentleness to be the
 Occasion of his Death: A Rock few Princes split
 on. *Cæsar* was so remarkable for Lenity, that
 the Romans dedicated the Temple of Clemency to
 him. His generous Reception of those, he had
 pardon'd, into Favour, was almost an Apology for
 their idolizing him.

(x) Nihil potestas regum valebat, nisi prius
 valueret authoritas. Q. Curt.

Let flatt'ring Courtiers prostitute their Pen,
 This must be said of Monarchs, they are Men
 Like them the Beggar, hor in part, or whole,
 Has Strength of Limbs; and (y) Faculties of Soul;
 His every Sense and Passion has enjoy'd,
 Inflam'd as rampant, and as cool when cloy'd :
 In Health is cheerful, and in Sickness droops,
 And the same Causes give him Fears, or Hopes.
 TRUE GLORY rises only from the HEART,
 Dominions—Titles—what do they impart?
 Common to Good and Bad, (z) event'ual Things
 Bear no intrinsick Worth, possess'd by Kings.
 However apt to captivate the Croud,
 Or charm the Vain, or gratify the Proud.
 They grow quite nauseous to the reas'ning Mind,
 But when conferr'd on Worth, to Virtue join'd.

All glorious Schemes (a) or Actions are too high
 For Pride to reach, or Pomp to ratify.
 Be (b) Kings in Wisdom, as in Puissance great,
 Conspic'ous be their Justice, as their Height.
 How vastly rare such Instances are known
 In any other Country, or our own !
 How few among the Wisest understand
 Those Duties—to obey and to command !

D 2

Remember,

(y) As Will, Reason, Memory, Reflection, Passion, Choice, &c.

(z) Quicquid est hoc, quod circa nos ex adventio fulget, honores, opes, ampla atria, alieni commodatique apparatus sunt. Senec. de Confus. ad Marc. c. 10.

(a) Cyrus's Conquests were assign'd not to his Valour, but to the Wisdom of his Schemes, his

Generosity, his Majesty of Soul, and above all, to his paternal Affection for his People, who consider'd him rather as their Father than their Sovereign.

(b) Gelon (wonderful Improvement!) was the better Man for being a King. Solus omnium ante principum in melius mutatus est. Tacit. l. i. c. 50.

Remember, SIRE, when you (*c*) ascend the Throne,
The Rules you now profess, be then your own.
From others ill Succeſs, or wretched Faults,
Resolve to shape and rectify your Thoughts.
Advise, in Politick mote Measures toſt,
Shun Rocks, on which our former Kings were lost.
From *raising Civil Lists* ſecure your Heart,
Nor fix your Favour for ſo mean an Art.
Let private Pique no Publick Censure raiſe,
No Publick Follies be bedawb'd with Praife :
Nor private Friendship publick Crimes excufe ;
Who ſcreens the Guilty, aggravates th' Abuse.

A PUBLICK ZEAL let EQUITY inſtill,
Correct Ambition, and reclaim our Will.
Let PUBLICK SPIRIT kindle bright Desires,
Quicken our Thoughts, and raiſe ingen'ous Fires.
Nobleſt Emotion of the nobleſt Mind,
Justice her Source, by her alone confin'd :
She gives Reſlection lib'ral Exerciſe,
And ſoars above all private Prejudice.

Our chiefest Blessing, rightly understood,
Is (*d*) Will and Reſolution to do good.

Acts

(c) Quam utile eſt ad uſum ſecundorum per ad-
verſa veniſſe ! Vixiſti nobiſcum, periclitatus eſt,
timuiſti ; que tunc erat iſſonciuum vita, ſciſ
& expertus eſt. Plin. panegyr. Utiliſſimus quidem
ac breviſſimus bonarum malarumque rerum delec-
tus, cogitare, quid aut nolueris ſub alio principe,
aut volueris. Tacit. Hift. I. 1. c. 16. — Cape
regis animam, & in eam fortunam, qua dignus
eſt, iſtam continentiam profer. Et cum in regali

ſolio reſidebis, vita neciſque omnium ciuium do-
minus, cave ne obliuiſcaris hujus ſtatū, in quo
accipiſ regnum, imo hercule propter quēm. Q.
Cwrt.

(d) Seneca has put the Contrat properlly, in
his Comparison of *Hercules* and *Alexander*. Quid
illi ſimile habebat veſanus adoleſcens, cui pro-
virtute erat felix temeritas ? Hercules nil ſibi vi-
cit ; orbem terrarum transiſit non concupiſcendo,
ſed

Acts of Compassion and Benevolence

Exalt our Nature, and proclaim our Sense.
 When Kings well blend Grace, Majesty and Right,
 They (*e*) reign Mankind's Protection and Delight.
 Magnificently great, when (*f*) greatly just
 They guard from Lust of Pow'r, or Pow'r of Lust.
 Let their Regard be universal known :
 A happy People makes the splendid Throne.
 Let Kings their Subjects Factions (*g*) reconcile,
 This be their Care, this be their happy Toil :
 Their Arm on all Occasions interfere,
 Their Eye, if possible, be every where.

Who

sed vindicando ; malorum hostis, bonorum vindex, terrarum marisque pacator. At hic à pueriā latro gentiumque vastator, summum bonum duxit terroris esse cunctis mortalibus. De benef. 1. 1. c. 13. — Quis est tam dissimilis homini, qui non moveatur & offensione turpitudinis & comprobatione honestatis ? An obliviscamur quantum in audiendo legendoque moveamur, cum piè, cum amicè, cum magno animo aliquid factum cognoscimus ? Pliny applies this to *Titus* in Ep. 16. 1. 6. Nequicquam in te mutavit fortunae amplitudo, nisi ut prodicere tantudem posses & velles. In his Panegyrick on *Trajan* he says : Ut felicitatis quantum velis posse, sic magnitudinis velle quantum possis. And again : Scis ubi vera principis, ubi sempiterna sit gloria ? — Arcus & statuas, aras etiam templaque demolitur & obscurat oblivio : contrà contemptor ambitionis & infinita potentia domitor ac frænator, animus ipsâ vetustate florescit.

(*e*) Ac mihi videntur huc omnia esse referenda ab iis qui præfunt aliis, ut ii, qui in eorum imperio erunt, sint beatissimi. Est autem non modo ejus, qui sociis & civibus, sed etiam ejus, qui servis, qui mutis pecudibus præfut; eorum, quibus præfut, commodis utilitatique servire. *Tull.* 1. 1. Ep. 1. ad *Quint.* — *Plutarch* in *Philopæm.* says ; The Scope of Philosophy in that Age was to

prompt Mankind to serve their Country, and its Precepts qualified them for Government and presiding in the greatest Affairs of State.

(*f*) Sola bona qua honesta, mala tantum qua turpia. *Tacit. Hist.* 1. 4. c. 3. Justice must be the Rule of those that would excel : It is the Soul of Morality, the Majesty of Kings, and the End, Preservation, and Ornament of all Governments. *Ageflaus* said ; No King could be greater than him, unless he was juster. *Haec est in maximâ potestate verissima animi temperantia, non cupiditate aliquâ, non temeritate incendi; non priorum principum exemplis corruptum quantum in cives liceat experiendo tentare, sed habitare aciem imperii.* — Quid interest inter tyrannum & regem ? (species enim ipsa fortunæ ac licentia par est) nisi quod tyranni in voluptate saeviunt, reges non nisi ex causa & necessitate. *Senec. de Clem.*

(*g*) Reconciliare æmulas civitates, tumentesque populos non imperio magis quam ratione compescere. Intercedere iniquitatibus magistratum, infectumque reddere quicquid fieri non oportuerit, postremo velocissimi syderis more omnia invisere, omnia audire, & undecunque invocatum statim, velut numen, adesse & adsistere. *Plin. in Pan. Trajan.* Is, cui curæ sunt universa, nullam non Reip. partem tanquam sui nutrit. *Senec. de Clem.*, c. 13.

Who to a Mignon (*b*) delegates his Pow'r,
Resigns his Crown, knows Majesty no more.

A glorious Flow of Soul in gracious Deeds
From the GREAT (*i*) CAUSE immediately proceeds.
Thus Heav'n's Vicegerents, Kings themselves approve,
On Earth immortal, justify'd above.
They must account at an impartial Bar
For Frauds in Peace, and Indolence in War.

The People's Nature weigh, and Sense of Things,
A happy Knowledge thence results to Kings.

Learn

(*b*) The Persian Empire was soon extinct, when their Kings delegated their Authority to Eunuchs, Women, Slaves, and flattering Courtiers, and its Fall is assigned to that Cause. How few are the Kings that can say what Philip of Macedon did! *I indeed sleep, but Antipater awakes.* He commanded his Allies as absolutely as his Subjects, from his being as great a Politician in the Cabinet, as a General in the Field: From his being an active Monarch, his own Superintendent, his own Prime-Minister and Generalissimo. It is not hence insinuated, a King should have no first Minister, but that great Care should be taken that such Minister should not be absolute, and that great Care should be observed in the Choice of one, and great Prudence used in the Degree of Confidence to be reposed in him. A constant Superintendency on, and the strictest Scrutiny into his Conduct should be always had; his Administration should be ever subject to the Inquiry, and liable to the Censure of the States of the Nation. Happy are the People that are in such a Case!

(*i*) Lætus èa victoriâ Seleucus; & quod majus èa victoriâ putabat, solum se de cohorte Alexandri remansisse, victoremque viatorum extitisse, non humanum esse opus, sed divinum munus esse gloriabatur. *Justin.* l. 17. c. 2 — Philip of Macedon very justly ridiculed Menecrates the

Physician for calling himself *Jupiter Salvator*; he ordered the Doctor a Table served up with Incense instead of Eatables. Menecrates went away a hungry, and very much laughed at. A proper Punishment for not assigning in some Measure to God his Success in his Profession. *Bonus vir sine Deo nemo est.* An potest aliquis supra fortunam, nisi ab illo adjutus, exurgere? Ille dat consilia magnifica & erecta. *Senec. Ep. 41.* Livy assigns all the Grandeur of *Rome* to the Wall and Appointment of the Gods; as Plutarch does its incredible Celerity of Conquests, which astonished the Universe, not to human Efforts and Abilities, but to the special Protection of the Gods. — Cicero in *Orat. de Arusp. respons.* n. 19. observes, *Pietate ac religione, atque hac unâ sapientiâ, quod Deorum immortalium numine omnia regi gubernarique perspeximus, omnes gentes nationesque superavimus.* — Cum suas laudes Timoleon audiret prædicari, nihil aliud dixit, quam se in eâ re Diis gratias agere & habere, quod, cum Siciliam recreare constituerent, tum se potentissimum ducem voluissent. Nihil enim rerum humanae sine Deorum numine agi putabat. — Such were the Notions of the antient Heathen. Let this Authority satisfy the true Believer. — God giveth Victory unto Kings, delivereth David his Servant from the Peril of the Sword. *Psalm.*

(k) Learn from the Best, and copy from the Wise,
 (l) Virtue has Art, and Truth puts on Disguise.
 Found your Authority in BRITAIN'S LAWS,
 Relieve th'Oppress'd, support the injur'd Cause :
 To merit be a Friend, a Check on Fraud,
 Belov'd at Home, and terrible Abroad.
 From Peers to Peasants ev'ry Rank survey,
 They all well-govern'd cheerfully obey.
 BRITAINS confirm'd in NATIVE (m) LIBERTY,
 No Tyrant can prevent it, WILL BE FREE.

(k) Disce a peritis sequi optimos.

(l) Nathan's Fable to David is a beautiful Instance of it.

(m) MAN born to LIBERTY can't reconcile himself to Slavery. It's said of the *Messenians*, that at length, cum per complures annos gravia servitutis verbera, plerumque ac vincula cæteraque captivitatis mala perpetrari essent, post longam pœnarum patientiam bellum instaurant. *Justin.* l. 3. c. 5.—It is believed that on a Trial (which no honest Briton wishes) what was said of the *Grecians* might with equal Propriety be applied to us. Sin ut viëtis servitium indiceretur, esse sibi ferrum & juventutem, & promptum LIBERTATI aut ad mortem animam. *Tacit. Annal.* l. 4. n. 46.

Livy shews the *Romans* Regard to it: Eam esse voluntatem omnium, ut qui LIBERTATI erat in illa urbe finis, idem urbi sit. L. 2. n. 15.—

When the Slave whisper'd *Philip* to let down the Lappet of his Robe, he shew'd him the greatest Instance of his Friendship and Power, in saying, *Let the Man have his LIBERTY*: And at the same time gave the best Reason for it; *I did not know till now he was one of my Friends*. The Reward offer'd by *Saul* to the Man that would fight *Goliab* on his Defiance of the Army of the living God, was this (which was the greatest and best he could give him) LIBERTY.—LIBERTY is the Birthright of a *Briton*, not a Gift, nor within the Reach of any human Power to destroy.

(M) LIBERTY

THE THREE.

The three great powers of the world have been
the United States, the British Empire, and France.
—
The United States has now become the
greatest power in the world, and is rapidly
increasing its influence and power.
The British Empire is still a great power,
but it is declining.
France is also a great power, but it is
declining.

12

No Jew can be benefited, will be the
Britains confidence in native (m) It
They shall go out, and get fully up
How I see to Peleg's envy I saw it
Borrow'd at Home, and carried Apos-
To meet a friend, a Greek on T
Relieve th' Oppress'd, support the join-
Towns lost Authority in Britain, I
Vine was All ready Then late in
From you the best gift, and copy the

